

Big Sur Meeting  
Wednesday, May 3, 1967

Must Remain in  
Transcription Room

Big Sur Hot Springs, Esalen Institute

X Make yourself at home and to everybody who doesn't know Mr. Nyland the few words I say in introduction he promised to contradict so I'll simply say that Mr. Nyland is regarded by many people as the foremost exponent of Gurdjieff's thought here in the United States although there are different viewpoints about how Gurdjieff's work should be taught, Mr. Nyland himself is also very well known as a consciousness expander pianist.

Mr. N. Good thing that doesn't go on the mike.

X And as a friend of many, a friend of some of our friends - Gunther <sup>weil</sup> Wilde - and Tom R~~y~~ who used to work here and are both students of Mr. Nyland's so he comes here with some advance preparation or some advance notice. Mr. Nyland you want to carry on from there?

Mr. N. Now I can carry on from there and contradict this expanding consciousness pianist or whatever it was, you know; one thing one has to be very careful is really to use exact terms and whenever now we talk about expanding consciousness it's quite the wrong thing to be used in connection with the ideas of Gurdjieff. I think what we should do because I don't know practically only those from Berkeley and New York but I don't know any one of you and I don't know where you're living or what your particular thoughts are and what particular approach you might have towards Gurdjieff or perhaps nothing at all and it would be useful if I would know something of that because then we can link it up with what may be in your mind about the ideas of Gurdjieff and you may have heard some things and maybe it's quite twisted or perhaps

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it is quite clear and you got stuck so is there anyone who does know something about Gurdjieff? When I mentioned the name Gurdjieff unclear phrase said who's that. Well, it is too bad that some people don't know about him but of course I'm a little fanatic about that. Is anyone here interested and has been interested in the ideas of Gurdjieff in anyway whatsoever? And then if you have been do you know anything and is there anything that you would like to talk about? We can start with that. Because Gurdjieff and the ideas and books that he has written and different things that are known about him of course he's quite a controversial figure and there are many ideas of people who have written about him making statements some of which are quite untrue of course and also but the man was outspoken without any doubt and I think that each person who's interested in consciousness of any kind whatsoever or in the possibility of development or that what has to do with either psychology or philosophy and ultimately probably religion should know about him because I think that he is, he has something to say. That doesn't mean you can agree or have to agree but at least the viewpoint is a very definite one and it is different from many religions in that it gives quite something that one can do about whatever one feels or whatever one thinks. So, from that standpoint it is important because he brings about a certain bridge between theory or feeling, intellectual endeavor, and trying to understand certain things in an intellectual sense and the actuality of putting it to practice and as such I think it is a little bit more unique than many other religions

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which many times will give you an idea what you ought to do without telling you how to do it. So, I think it is necessary, from my standpoint of course that people at least should know about the existence of the man who has lived, he's dead now as you know, one of the most important pupils was Ouspensky probably you know his name because he was a kind of a person who had a right of being called a little celebrate in his particular field. And when a person like that would spend several years with Gurdjieff there must be something there that he derived from it. And of course there have been many others who at the time visited Gurdjieff in Fontainbleau and Paris after the long trips that he had taken and finally came from Russia through Germany and settled down in Fontainbleau and then founded the Institute for the Harmonious Development of Man. This is already quite some time ago because that was started around 1921 and Gurdjieff died in 1949. So already dead for quite some time, the ideas are still alive. Perhaps strange to see. But there is a vitality in the ideas as a whole which I think could appeal to certain people who are looking for something and not knowing exactly what direction to look. Now maybe you have some questions otherwise it will become like a lecture and I don't really like lectures. Questions and answers, the things that you have and may have in your mind that you know about and perhaps you would like to talk about it. Has any one questions?

X Unclear phrase exercised to bring consciousness and you mentioned about how. Can you expand on this direction?

Mr. N. Well, it has to do in the first place with a knowledge of one's self because if you want to expand, I object to the word, but if you want to evolve which is probably a better word, you have to know where you start from. And the idea is that if I try to find out what I really am by means of a certain form of self-knowledge that the way I now look at myself and what I think of myself or see or that what I feel is very often not exactly the truth because very many times when I happen to think and I try to justify myself or by certain associations I think that I am better than I am or sometimes worse than I am. If I'm interested in building something that has permanency, it has to be based on something that is absolute and the difficulty for a man as he lives on Earth is to have absolute values, because much of us and that what we know and what we have as knowledge or gathered as data about ourselves I think is quite dependent on the personal interpretation and in order to get to the real value of things in their truthful form one would have to have many different interpretations you might say add them up and then divide them by the number and then you would get an average and that average would never apply to any one person in particular. So I think the problem that a man first has, to find out what he really is and that he has an absolute basis for knowing that the facts about himself are exactly that way and not different and not subject to any interpretation either by himself or by someone else as an opinion of him. I think it is also necessary that one has useful data about one's self and enough of them to be able to work with it. If I gather enough data about myself, different aspects, different ways of motivations, different kinds

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of feelings, different ways of how my intellect functions and at what time such intellect or such a feeling stops and cannot go any further. That what one is as far as the physical body is concerned with the different organs for different functions that then this particular development has to be based on that what I know to be a fact for myself. I say truthful or perhaps absolute if that could be reached. Then with the use of that what I know as data, I would have to do some kind of work in order to develop them further and then the question comes up how will I develop myself as I am and as I'm living on Earth now to the extent that I would like to evolve further with what I have under the assumption of course that that is a potentiality for myself and that I have to have the knowledge of how to manipulate it or what to do about it. So the question then is if I live on Earth and I'm now subject to certain forms of natural law that then I'm dependent on that and I stay within that framework as long as I remain a man on Earth in a subjective situation. And that if I wish to evolve it will not be in any direction of a further development of any one of the so called three centers of man but there has to be an introduction of something that is unusual because it should not be of a value belonging to this Earth. It's a question now of what I consider evolution. Is it a question for me to live on Earth as well as I can so as to become a good man and in every respect, if I possibly could, to control myself and to be able to know what to do or how to think or how to feel or is it possible for man as he is on Earth to develop that by means of what he has at the present time, even if that would become a further development of himself in any one of

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the three centers and by centers I mean the physical center, the body, that what is his feeling center, which takes care of his emotions and that what is his intellect which is his mental or his thought apparatus. You see the examples of course for that are a fakir or a monk or a yogi. And each one of them can develop to its greatest possible development and thereby reach a certain level which is not of this Earth, you might say away from this Earth and in contact with a certain level of existence above him or if it is above him it is at least away from Earth, it may not be above but it may have a characteristic of a different kind of a quality and usually one indicates that by saying <sup>that</sup> it is more spiritual and perhaps even more intellually or at least leading to more understanding and that therefore any one of these three so called ordinary ways of man by means of a physical development to the greatest extent or emotionally or intellectually will go at the expense of any one of the other two. The aim of Gurdjieff is to make man into a harmonious man with a fully developed three centers the way they are at the present time actual and potential, to develop the potentialities to its full-grownness and that then a harmonious man would be a person in which these three possibilities can be united at Will and at times then produce a harmonious form of manifestation. Saying it in a few other words, if man is made up of a physical body that what he is now emotionally is only part of the possibility which he has as making within himself an emotional body and that also intellectually he's not sufficiently developed and what would be required for him is by certain means to develop his intellectual body. Sometimes spiritual body of course is called his spirit or



his emotions or as Gurdjieff calls it Kesdjanian body and that what is called intellectual body sometimes compared to the word soul of a man. So that the ultimate aim for man if he understands his ~~XXXX~~ particular purpose in life on Earth is that he <sup>should</sup> ~~XXXX~~ have a possibility of developing that and in that way satisfy that what is his conscience or at least find his place as far as the rest of the world and perhaps based on a universal quality where ~~it~~ he really belongs and that he satisfies the question for himself of knowing why he really is alive. Now the question of how to do it simply means that any development in the direction of the three centers will not lead to anything else but a further development without reaching a higher level since it all will remain subjective and it will never enable man to get away from Earth or rather that he fulfills himself on Earth in becoming harmonious as a man. Now one can quibble about that because if a mystic wishes to reach God he certainly will do it at the expense of some of the other centers. He may not be a man but he will reach what he aims at so that his relationship towards his God ~~may~~ be for him quite satisfactory but as far as the purpose why he was living on Earth, he may not reach that particular result and there is nothing to say against that if one wishes only Gurdjieff puts himself on the standpoint that man has a function to fulfill on Earth and that first he should try to become harmonious on Earth in paying for the debt which he has incurred when he was born or that happened to be because he happens to find himself alive and that in that kind of an endeavor he will reach a certain form of freedom which will enable him to continue to live even if his physical body dies. It is simply a statement. One can agree with it or not but it doesn't mean that

everybody would have to do it or that those who don't agree could not reach a certain state of consciousness or a state of conscience or a state of a fakirism that would be very useful for them themselves. Only from my standpoint, they don't reach that in the road that is indicated simply by the fact that they happen to be on Earth and there must be a reason for that and that the only reason can be assumed to be that when they are born on Earth there is a reason for a fulfillment of that kind of a task or responsibility as a man and that he cannot get away from that even if he has the opportunity and also the freedom to do it, that it is not a question for man to be united with God but it is a question for him to evolve in such a way that naturally he would grow up to the level of whatever may be above or, again, away from Earth for such a man regardless of the different steps that may have to be taken as indicating different levels of development. So you see it's a question of definition. If I now wish to become harmonious in the sense that Gurdjieff means it, it simply is that the acceptance of one's self as far as the physical body is concerned of course is complete because no one can add to the <sup>height</sup> ~~height~~ of himself. He has stopped growing physically. As far as his intellect is concerned, it's in its infancy and a man's mind at the present time is sufficient to be able to walk around on Earth but for the rest he can have beautiful thoughts about possibilities without having a chance of putting them to practice or to make them, you might say, crystallized in some form or other excepting perhaps a few who are inventive enough to be able to create with their minds certain conditions or ~~to~~ visualize certain ideas and then make them



concrete and then, of course, the application as far as Earth is concerned for the benefit of mankind, let's hope, or in any event to their own satisfaction. Emotionally, I think, a person is a little bit more developed than he is intellectually and I think he has a set of feelings which are more or less for himself sufficiently complete to get along in this world but when it comes to a possible emotional development of real Emotion, of that what really engages him completely and in which he, if necessary, could live without the benefit of his physical body, I think that is where the problem starts. Because as a man has his feelings and it is expressed, he always has to express it by means of his physical body and the manifestations of a man in a state of feeling or a state of Emotion can very seldom be separated from that what takes place when he's emotionally involved and that therefore the possible development emotionally for a man would be that he could learn to develop in such a way that his emotions can function independently of the other two centers and I mean by that the intellectual center or even his physical center. So if that assumption is correct and if there is still the possibility of further evolution then many things can happen if a man knows how to go about it to develop that and that in that particular direction if he can he would become freer and freer from that what is already accomplished, that is, his physical body and that then he gradually could live more in an emotional body or perhaps even in his intellectual and it would satisfy his particular desire to be able to understand what is meant by his life on Earth as soon as he could get away from it and look at it impartially and that the

functions of these newer bodies for man would be to enable him to become free gradually so that at the time when he dies he doesn't have to have the struggle freeing himself. It is really in that sense I think that Gurdjieff has much more meaning of a development of man while he is alive and when he has the opportunity of a physical body which can be used for that purpose. To use it for the fact in the first place to satisfy the demands of nature which nature has placed on him and in the second place to use it for the possible development of himself. How to do it it's another question. If the differences between subjectivity and objectivity is not a question of ordinary terms but if objectivity really means anything non-subjectiv~~e~~ without defining it further then I have to know that whenever it is still subjective it is not fully objective and that the introduction at the present time into a subjective world of man may require certain things in a very small way but which has as a principle an objectivity which I more or less can guess at or at least which I can conceive and then try to put in practice in a very simple way without disturbing too much ~~my~~ my ordinary subjectivity. So when I look for that particular possibility the only way I can find it is by a certain section in my brain which is still more or less virgin field and which could develop in a mental sense and introduce into that an ability to be able to look at myself impartially. This is really what is required for a man because if he doesn't do that his mind will continue to function and usually interfered with with all kind of feelings and many times as a result of that what he thinks that he has to go into some form of activity, that a real~~l~~ intellect should be an intellect functioning only as a recording of facts and

that the facts could become pure and his intellect purely functioning for the recording only which of course might involve when it is recorded, a memory so that I can recall it and also will give him at a certain time possible insight of that what might happen in the future and this time based on facts which he knows. So that the intellect is really the mainstay for a man in order to reach to a different level of objectivity and that by means of my mind I can think and I have a concept of what it would be to be objective and only in the terms of saying it is everything that is non-subjective. So in fact now when trying to observe that what is subjective and I usually will start with that what is the easiest because I don't want to become involved and the three requirements that have to be met in this particular kind of a method is that I observe, that something in me is observing me, to a certain extent there has to be a separation of some kind of certain things functioning independently of each other and that in the second place that as a result of the observation the facts that I acquire will have to be impartial regarding myself. I do this simply to be able to eliminate what may be a feeling or a like or a dislike on the part of myself whenever I observe anything that belongs to myself. And in the third place I have to understand<sup>an</sup> that I don't want to associate in any way by means of memory with certain things that I already have received intellectually so that my intellect could function freely and not be dependent on that what is either memory or anticipation. So in that sense this mind has to function in quite a different way from the way it now functions because all the different processes of a mental kind<sup>a</sup> that take place, they are

constantly dependent on time elements, either of the future or of the past and if I really start to study myself I know that my mind is not capable of registering anything at the moment and it can be explained because a moment doesn't last and that therefore I have to use a thought process that belongs to that what becomes for me memory and is past. When it is in the future going through me at the present it is extremely difficult for me to live in the present to register it. And this I think is the greatest difficulty for that particular part of the mind to acquire that kind of faculty of registration of a moment at the time when it does happen and I call it simply instantaneousness or simultaneity and quite logically it is the only way by which I can get rid of time, time as I know it now, which is dimensional, into some kind of a form of a point, a point in time which for me is a moment which is non-dimensional and from my standpoint becomes objective and to some extent even absolute. So you see it is that question - how can I now in ordinary life when I am living in a subjective way and everything surrounding me is subjective and I am totally subjective introduce something that has not that quality of subjectivity and I'm up against that because in the beginning I have to assume that a certain objectivity can exist, even if it doesn't exist I assume as if it exists and I start to work with it so that gradually this as if existence goes over into the reality. And that is always the problem because as soon as I let off this particular, making this effort, then I fall back again into an ordinary subjective functioning and I know that that subjectivity is not what I want. I want objectivity and how to introduce it in myself so that that can have, you might say, a place and could

continue to develop and nevertheless regardless of whatever the surrounding is which is objecting to it since it is all subjective and this kind of an idea of objectivity entering into my head in a certain place is always looked upon as an enemy. Because it doesn't want it. The mind is satisfied the way it is and it doesn't want an intruder. And in the beginning you might consider as if the different functions of the mind and everything that goes on formulatory or pondering or hypothalamus or whatever it is that the mind is made up of simply means that that is a little community by itself and the intruder as an objective faculty setting up his little telescope at a certain place simply is looked upon as some kind of a neighbor which they don't want. And whenever that happens it is like an enemy that even if the disagreement between all the different mental functions which surely are not all alike and they fight among themselves, whenever this little enemy comes in all of them band together and then for the time being try to throw him out and when he is out then they can continue to fight again amongst themselves. And it's really that problem. Because I want to introduce something into the mind which is completely foreign to it. In the first place because the mental functions as I know it they are subjective, in the second place, I want to introduce the concept of a moment and mind is not capable and doesn't want it and is not interested and is restrained by Mother Nature even to think about it because Mother Nature doesn't want a black sheep. She wants the herd to be able to be here on Earth and to fulfill the functions on Earth and that means simply being born, living, becoming a converting station for food and all that for the maintenance of the rest of, let's call it the cosmic ray or the moon or in some how

or other to make it so that the Earth will stay at the place where it is and not have any foolish notions that it ought to become something else and as soon as any one on Earth as mankind starts to think about the possibility that they really shouldn't belong here but they want to go somewhere else and become interested in the problem of evolution, Mother Nature frowns on it because she doesn't want any disagreement among the people, they would just nice docile sheep who at the proper time can be slaughtered. So if this is the situation of man, and he starts to think now these so called black sheep thoughts that then of course he is up against a tremendous difficulty of the introducing of that form of objectivity in the world which is not only foreign but is animosity. How to do it. That is I have in my mind and sometimes in my heart a desire for freedom and there is a possibility of realizing that what is now me as my life has been put in me for some reason or other and I find myself in that kind of a condition which to some extent as far as life is concerned is unnatural to me because if life is all existing it should not have a measure and it should not be put into any kind of a form and although this manifestation I call myself, as a human being and for the time being is functioning on Earth it is not the logical way for life actually to exist because life want to manifest itself into the kind of a form if necessary and if it wishes it should unite with the totality of all life existing at will because there is no real reason why life if life exists as God should be not omnipresent unless God wishes to manifest himself into any kind of a form. So I first have to learn that that what I am & now is not my doing and if I wish to take the responsibility of myself as I am manifesting that then I become



responsible for my life as it is on Earth and I wish to take it at a certain time when I want that responsibility hoping then that in taking it I may be able to understand it better and at the proper time throw it away. And that is the real desire of man to become free in that sense that he liberates that what really he is as life force and that his function would be fulfilled if ~~that~~ spiritually he could unite with the totality of all life and then at will manifest wherever it may be necessary. But that in this particular process, being put in this form of a human body that now he is subject to all the subjectivity of the human body and with that he won't get very far if he wants to develop the body to its highest possible development it still will remain his body. He wants freedom and the indication for that kind of freedom of course is logical because at the end of his life he dies and he is free and what remains after he dies that is still perhaps problematical but it's idiotic to assume that it disappears. Naturally it is there, it was there before he was born it certainly will be there after he isn't. So this temporary state of a function of a man as a man on Earth is only a very small matter compared to the totality of all the possibility for his own life even if that form of life keeps on carrying his name for a little while and that in this particular opportunity which is given to him to develop, he may be able to settle the different debts that are inherent in the fact of his manifestation and that his freedom ultimately would mean that he could become infinity and this I think is really the question that man has to face: Why is he on Earth and if he is on Earth what is his equipment that he can use in order to free himself as soon as he possibly can from Earth to solve the question of bondage and to find his place in the proper way

so that that what is life and we call it now to some extent God or his Endlessness or that whatever is, to use another poetic term that is his All Father Merciful considering humanity for whatever maybe their children and so forth that that what is now for man most important is that what is the beginning of his spiritual life and his development. So it's not a question then of his outer world and the way he manifests, it then becomes a question what is his inner life and what is the value of it and what should he do with it because it is idiotic to think that it just happens to be there and after he dies physically that then for forty days it roams around the Earth a little bit and then disappears in the nether regions maybe of the planetary level. You see we have of course ideas and facts and experiments, we know alot about mediumship and about clairvoyance and spiritual worlds and so forth surely gradually it gets into its proper place of being recognized as something that must exist against all the so-called wishes of the exact sciences and the different things that, of course, like Gurdjieff would call them Hasnamussian ideas of protesting against something that is new and cannot be understood as yet. But there are at the present time sufficient indication that there are many things we don't know, and that there are really the more we start to know the more we find out we don't know at all. So I think it's quite right that at the present time we become interested more and more into the possibilities of a conscious state and that man naturally being whatever he is now belongs to that totality of all conscious states if life exists in all conditions as an omnipresence. You see, introducing now this idea of objectivity in one's self when one is practically 100%

subjective, I have to find out first what is the closest to the possibility of objectivity. I have two things in myself, one is I can conceive of a moment and sometimes I can actually experience it. This experience that I have of a moment is not my ordinary functions of my intellect or not even intuition. It is something that I realize I experience as something that exists in which I happen to exist and experience that without having a record in myself that is either intellectually or emotionally. And this of course is true because we have moments in which certain conditions we know to exist in which our ordinary functions don't function at all. And all I know and usually by recollection is that that moment of existence has made for me a moment I will not forget because it has impressed me in a certain way quite different from my ordinary organic functions. The second is that deep down in each person there is an essential essence which for him is his central point which he also knows at times is not only immovable but it is also permanent and whenever he talks about his real self that his search for that what he really is at times it can be compared to an inner I of oneself in which there is an insight and realization of an existence which many times one wishes to have and most of the time it is completely covered up. This what one calls simply essential essence Gurdjieff calls magnetic center in order to indicate with that...

X What center?

Mr. N. magnetic center. It simply means there is a central point of the existence of one's self within which is permanent because it is not movable and it always will be there regardless you might say, it is the form of life in which the central point of a life force

takes hold of a man from which he starts to grow and it is embryonic in the first place and it develops to a very small extent because that what develops as a man starts to grow when he is young and then grows older is a development on the periphery. And that becomes first his body and then a little bit of a feeling and even a smaller amount of his intellect and there is a man who has forgotten that he essentially was something else and that during the lifetime of a man from ordinary baby until he is grown up that that what is really himself and what we still call in a child uninhibited has receded to something inside which is not fed any longer and although it belongs to his spiritual life we have no particular interest in it ~~because~~ <sup>because</sup> our interests are more and more periferal. We live on the surface, we live on the outside of ourselves as a thin little skin and we don't dare to go too far inside ~~because~~ <sup>because</sup> we're afraid of it and that what would come out perhaps we wouldn't like very much. And that what we are essentially by covering it up we protect and it goes with the idea that we are in danger if we would expose it, it is in reality that we are not used to use it in any form whatsoever and that instead we have to substitute our ordinary manifestations. Every once in a while it comes out in man. A good scientist knows this and a good philosopher who really is interested in that what is beyond all things, he has to touch it. Religion of course touches it because it is like the voice of God within one's self when one is in one's inner, inner chamber. And that what may be as a form of art at certain times one tries to put either on a canvas or in music or whatever it may be that what is essentially really without knowing exactly what one wishes to express it in some form and again one is

up against it. As soon as it becomes expressed it becomes subjective. As soon as it is subjective I want to pour into it something of my own instead of having an objective value and I'm up against this kind of creation although the intent and the principle is correct very often the result is not right and that a real artist constantly tries to see and find if he can find it and sometimes he has it, he thinks he has it after a couple of days he's convinced it wasn't there yet and this is what keeps him going, this constantly searching for that what really should be, should enable him to give it if he were a man and he cannot because he's bound. Take the lives of different artists, take \_\_\_\_\_? for instance, as a man who represents at a certain time, this tremendous searching and against all kind of odds wishing to express that, then it becomes for him a certain painting and in that his soul is and still it's not satisfactory and finally at the end of his life he has to give up because he couldn't solve the problem. And it's a sad thing. And this is real suffering. If one wishes then one can know and that therefore for that kind of a problem which I feel that each person really should have as long as he is alive that he will want to find a way and a means in order to develop it and to bring it to the surface and not to be ashamed of it and in that sense if he could introduce this element of objectivity which has already a freedom from this Earth, if that could become manifested in his life now it would have the yeast element in it in being able to try to form him to convert him into a real man. That is really the idea of Gurdjieff.

X You have some kind of body movement. Can you demonstrate?

N No, there are three different ways that Gurdjieff has used in order

to develop the three centers simultaneously. You see the whole development you must now know that that what is the body is more or less complete. Whatever the wishes of the body are and whatever we think or feel about it is of course connected with the other two centers so that the body itself is not free but it only is manipulated because what I think and what I feel. That the body by itself has also certain wishes nevertheless the totality of the body remains as far as the body is concerned entirely subjective to itself and although it has to be maintained and has a few wishes of its own it is usually the instrument through which my mind manifests or my feeling manifests. So you might say it has not even a life of its own. That what is my feeling is not sufficiently developed but it is so closely connected with the body that whenever I say I feel it means that I describe a state of my body, physically. The intellect also has to be reached but in a different way because that what is now intellect and intellectual processes is mostly based on the memory and association, putting things in a certain way as that what I recognize as a form, classifying it, putting it in a pigeon hole and then having it available whenever I want to recall it. But originality of a thought, to be able to continue to think and not to go off into all kind of associations, to stick with a particular subject and not be diverted by all kind of other thoughts that might come in and interfere; it's extremely difficult because I don't have that attention. When I start to think about one particular thing within two or three seconds I have other thoughts come in which of course interfere and will take away energy from it. I want to concentrate, Ouspensky made this statement once, look at the small hand of a watch or the second



hand of a watch for how long can you concentrate without having any extraneous thoughts coming in and diverting you. Practically impossible. Half a second. Try to sit quietly, so-called meditate on God - all kind of thoughts will come in before you know it and you can't help it because that's the way the mind works. Therefore, the question of development of any one of the centers is a little different from each center. There is already something more or less 100% as far as the body is concerned; if it is expressed in the form of an octave that what the body is is the do re m<sup>e</sup> fa sol la si. The si do indicated in the transition between physical living and physical death. The si do is the moment of death, do is the beginning of a new scale. As far as the emotional body is concerned it's only do re mi, fa is not bridged and the sol la si is completely non-existent because for the emotional body it belongs to real Emotion and it belongs to a conscious area. As far as the intellectual body is concerned it only is a do, there is a do struck at the point where the conscious area begins and the unconscious one ends and it is the possibility of a sol which would indicate the development in accordance with the scale as an octave, do re mi fa sol la si do, which doesn't exist at all in ordinary man. So now the development that is necessary for ~~man~~ to phrase unclear whenever he wishes to become harmonious is regarding that what is now mind to give the mind certain things to do by means of which it could develop an intellectual and an objective faculty. This is one thing. We do that in many ways by means of a certain amount of theoretical knowledge describing a means of how to work on one's self. This work on one's self has to be practical as a thought which is clear to be applied into the

activity of a human being as his physical body. For instance if I say I wish to observe myself I have a thought of that what is now to be observed and that as the object of observation I use the manifestations of my physical body as it behaves without interfering or having any of my feeling or the rest of myself interfere with that kind of a process. So that for this method of wanting to observe one's self and the introduction of impartiality and the introduction of simultaneity I have to establish a relationship between a part of my mind functioning as clearly as possible regarding that what takes place as my body moves or behaves and being you might say forced in its activity of a dynamic nature by means of my wish to want to continue to work or to want to continue as we would say to wake up or to remain aware. Let me explain those terms first. Awareness is an observation at a moment. Awakening is the continuation of such momentary awarenesses. They are mental processes but they have nothing to do with ordinary thought. They're completely different. In that sense now if I wish to work on myself my wish has to be to be awake. My wish can never be influenced by that what I would like to accomplish. As soon as I do that I introduce subjective elements and I have no right to tell what it's going to be if I don't know anything about the state of being awake what it is and I only will know what it is when I'm there and when I then look I can then experience what it is to be in the state of being awake. Otherwise it is only surmise on my part living at the present time comparatively in the state of darkness or in the state of waking-sleeping state or in the state of unconsciousness trying to philosophize about what it would be if it were conscious. I will only know it by experience

and then would be able to describe it if I reached a state of consciousness. So whenever I have a wish now to work I will never define what I want to accomplish and only to the extent that I want to reach a state of being awake and that all my wish can only be attached to that particular wish and no further than that. This is a ~~means~~, intellectually, of trying to understand what is meant by work on one's self and to try to establish a certain means within myself of acquisition of that as a method or something that starts to function in an objective ~~xxx~~ sense. I call it an objective faculty and it is comparable to any one of the ordinary sense organs; it is the sixth sense in accordance with Gurdjieff and the seventh would be the development of one's conscience. But that is another question. It would develop at the same time with the intellect but the instigating factor is always intellectual. The second way of approach is the possibility of a development on an emotional scale. For~~x~~ that Gurdjieff has written music. Music of a certain kind many times based on old esoteric melodies which has stood you might say the test of time and which were more or less derived from certain sections where there was still sufficiently aliveness in an esoteric sense which was still as a remnant of that you might call it a gnostic existence ~~xx~~ of that what was reality for such people in the olden times when they were a little bit less confused. Much of that is like sacred dances belonging to temples or religions or dervish music, certain rhythms, very simple ones, in a certain way put together in a different kind of a form of harmony so that when they are played that certain things are struck in man which usually are not struck in our ordinary music to which we are so accustomed and

which of course is from a great deal of the time nothing else but nonsense. But that that what is reality in its simplicity when it can strike a person in his deepest depths will help him then to develop or at least to get going in the direction where he usually is not touched and because of that there is a possibility for his emotional development. At the same time it has to be received by means of one's ears, it has to engage the physical body in a certain way and sometimes regarding that particular reception one has to be in the state physically of being able to receive it. Also what is necessary is not to classify it in accordance with the ordinary intellectual ideas of what the music should sound like. So the ~~requirement~~ requirement then you might say is instead of developing one's intellect it is to still it and keep it quiet. So again all three centers are engaged. As far as the physical development is concerned, Gurdjieff has given a variety of movements, special kind of exercises for the body in which the different parts of the body are not related in an ordinary, natural way but which have their own way of having to make movements of a certain way in a certain kind which is contradictory to the usual natural way of behaving at the same time with each part of the body. And the three parts that are selected are the head, the arms and the legs and that in these combination of certain movements in accordance with what was required also as far as dancing, sacred dancing in the temple of even temple of Hermes, temple of the ordinary Greeks of that what is still here and there at Mt. Athos and what still is in existence of the olden days by tradition, that all of that requires a man to have a certain directive force with his mind being able

to foresee what is going to be as the next movement and then on the direction of his mind to direct the three parts independently into one ~~my~~ unit which then belongs together. Usually these movements have to be accompanied by music in a certain way in order to stimulate one's feeling and the totality of whatever one does or tries to do in doing these exercises or sometimes called obligatories is that again the three centers become united in this one particular effort of doing such a thing in accordance with the rules. You see these are the three ways you might say that Gurdjieff has left as a legacy. As far as the intellectual work is concerned naturally it has to do with esoteric knowledge and for that Gurdjieff wrote three books what he calls three series the first is his book what is called "All and Everything" and it is a book which tries to destroy in man concepts that are false and it gives an impartial criticism of the life of man; as a matter of fact in "All and Everything" everything is in it but you and me and it is necessary to see this of whatever is represented by the little story allegorically representing Beelzebub making different descents to Earth and finding conditions on Earth the way they are and then giving certain remedies for it and returning again to his particular place of Mars from where he observes the conditions of Earth. All this as I say is allegorical and that what is represented by the planets are one's feelings and Emotions and that what is really the observer should be one's head, that is the intellect but if the intellect is not developed of course it has no function and as a result the body becomes predominant as regarding the mental functions and that the reality of man at the present time is completely upside down and that he would change into a

harmonious man if the accent of that what really belongs in his intellect should become real intellect directing then from that standpoint you might say observing and being aware of the existence of his body, which is Earth and Earth becoming then and his body the servant to the totality of man's solar system as represented by his body totally with all the different organs functioning. • So that now this "All and Everything" as a first series describing now the trips of Beelzebub to Earth and ending up with a variety of different statements, certain philosophies about conditions of Earth and that what man has done and still is doing and how terribly difficult it is for ordinary man even to understand it because he's constantly surrounded by these ideas which effect him and he cannot get rid of it and get away from it and only if he knew how to, and Gurdjieff calls this work on himself, the word for that is Partkdolg duty so that it is a duty for man as an obligation that he should learn how to free himself even if he is living on Earth. The second series of that what he has written has to do with giving examples of man who in the idea of, in the eye of Gurdjieff are man in the real sense of the <sup>word</sup> ~~work~~ and the description he calls of remarkable men I have met, it is a relating of that what has taken place during the life of Gurdjieff when he himself was searching in the Near East and made all kind of trips for over twenty years with a variety of different people as a group perhaps you know the book, I do not know if you do, but it is most interesting to read it to see how his comrades would gather information and how they would get together and how finally Gurdjieff would put it in a certain book and perhaps make it presentable to the Western world. But in any event on these peregrinations



they met all kind of, different kind of people still in existence, or went to certain monasteries and stayed for some time and all during these twenty years of intensive search certain things developed not only in Gurdjieff but also in the others so that ultimately this book gives an idea of certain things existing of an objective kind. The third series is an entirely different kind of book which, thank God, is not published and I hope it never will. It is not necessary to publish it because those who wish to know for them it will be open. If it would be made public property it would be like "The Secret Doctrine" of Blavatsky which is quite incomprehensible to a lot of people and that among all the different things that are stated there there are a few treasures and nuggets of gold which you can't find unless you know how to open the key or you open the door with the key, with the golden key, maybe. Esoteric knowledge has to be disseminated by means of verbal words, by means of indication of seeing what can penetrate and what cannot penetrate and have to be communicated only up to the point where it can be digested and when it cannot be digested it becomes overfed, it creates a condition of sickness and that therefore whenever it is written already in a book a person does not know where to stop and he has, of course, a certain appetite and he over-eats and it doesn't do him any good. It is necessary for certain people to be reminded of how to formulate esoteric knowledge and for that I think in a limited sense such a book could be made available and only for those who really need it for their particular teaching themselves or perhaps for those people who think that they want to communicate it to others but it

never should become a public property because it never could be understood. You see it is true, there are many things like that that have every once in a while been published in the world you might say or in history which at the time when it was published was considered a mistake, there are indications how at certain times certain people tried to call back whatever was ~~there~~ their mistake in publishing it. I do not know if you are familiar with that but there is, for instance, this book of Atwood on the Hermetic knowledge which was published and almost immediately after it was published it had to be bought back at a great cost to this man, this man Atwood and his daughter who wrote it and it is still, for a long time it has been out of existence, and recently was published again in a new kind of an edition. Gurdjieff himself published "The Herald of Coming Good" and after it was published he withdrew it and we had a tremendously difficult time to try to find out where we originally as good salesmen went around and sold it to everybody we could lay our hands on, then to get it back and pay for it again of course since the original money was already spent and still that was the instruction of Gurdjieff to get it all back again and to destroy it. Whatever the reasons were for that particular purpose maybe because he felt that it was not necessary to publish it at that time since <sup>he</sup> then had in mind to publish, or at least to write "All and Everything" and then when it would be published it would be irrelevant as far as the first one was concerned. Whatever the motivations were I do not know but it's quite possible you see that a person sometimes is inclined to want to publish certain things for the good of mankind and that afterwards decides that it's really too good or that perhaps it could

be dangerous or that even the person who wants to publish it is not entitled to publish. This question of how to disseminate esoteric knowledge is always extremely difficult. Who will one give it to? And many times the desire to want to give it is really unpardonable. If one knows where it will do the ~~■~~ right kind of a thing and be good for someone but sometimes that what is esoteric knowledge could become poison and by poison I mean something that upsets a person and perhaps will make him die. When it makes him die he becomes incapable of receiving any more. So it might spoil it. Premature knowledge is usually no good because it means that for the time being I become interested in something and then knowing it so called already I will never be interested in knowing it ~~xxxxxxxxxx~~ complete. So you see this third series, Gurdjieff has fulfilled his particular promise. It exists, it has been written, it partly has been translated some sections in French some in English and of course they do exist and to a few of us they are available. But they are not to be communicated to others and only via a person who perhaps can understand it and who feels that he is responsible enough to disclose it. So there is Gurdjieff. Now what other questions if you have questions about it. Maybe you don't want to know more about it. And maybe you do.

X What language did he speak?

N Root language, root language. In any kind of a language there is a certain form which is essential, which doesn't bother very much about grammar but nevertheless gets it across. He spoke English, very brokenly sometimes, sometimes quite right. He spoke French, he spoke a little bit of German but mostly he could talk of course Russian, Armenian and all the different languages of the

Near East. There is a little story if you probably remember in "God is my Adventure" in which someone met him and then Gurdjieff spoke to him in \_\_\_\_\_? \_\_\_\_\_ which is a very little known dialectic form of a language which this man happened to know. I do not know if you know the book, but it's interesting, Gurdjieff was of course an interesting person.

X Question way in the back Mr. Nyland.

Mr. N Ah, yes.

X How readily available is the music or the rhythms?

Mr. N Oh, I think they are available. There is an edition Janus in Paris which has published several things. Gurdjieff perhaps was very fortunate of having someone who was the director of the Conservatory in St. Petersburg at the time, Thomas de Hartmann who joined him and was with him for many, many years and during that particular period put to music or wrote the music or composed that what was given by Gurdjieff as a melody; sometimes Gurdjieff would play it on a guitar, sometimes he would sing it, sometimes he would indicate it on the piano or an organ and then de Hartmann would compose it and put it in the regular form written and so forth. There are many things that de Hartmann has played which are available as records and also there are several things published in ordinary musical form which were published by this edition Janus. You can get them in New York somewhere, if you want to know it I'll give you the address. There are some records also, I think, maybe there are some tapes; the music is available. It's not hidden. I advise you, for your own benefit to become interested. I don't care what you do professionally and it doesn't matter in what you are really interested in your ordinary life and to what extent you

want to reach in your ordinary life by means of studies scientifically, philosophically whatever - psychologically - it is that you are interested in. Continue with it. You know these kind of things - what is it?

X I wanted to ask you what you suggested the first step.

Mr. N To read?

X What?

Mr. N It depends on your type. Sometimes a person likes to read first around a person to find out a little bit about him before he starts to tackle what he has been saying. I think there are sufficient number of books which describe Gurdjieff more or less in sections of his life, also more or less interpreted in accordance with the person who received it and whatever the impressions were. None of them, I think, is impartial and some I think is a little bit too prejudice but de Hartmann, that is Mrs. de Hartmann, has written something about that particular period. Fritz Peters has written a few little books which are quite nice, there are some others pupil journal, pupils in existence and Walker has written several books on it, all of that there is enough material if you want to know it. Ouspensky, of course, remains more or less a good book because it is of a period in St. Petrograd or St. Petersburg when they were there, description of the discussions of the meetings they had at that time, and although it is written of Mr. G., of course Ouspensky was a little hesitant about mentioning Gurdjieff's name but in any event it is there reported to be whatever Gurdjieff said. I think if you want to know Gurdjieff of course you have to read "All and Everything" but it's an extremely difficult

book to read and you have an idea that he's pulling your legs with too long sentences and makes statements that seem absolutely absurd and you will not believe and at the same time in between there are certain things that you cannot help but say, well, maybe he does know what he is talking about. And it is very intriguing. Gurdjieff gives the idea to any particular kind of prospective reader that he should read it at least three times. One, the first time, simply read it as you read any other kind of a book. Don't stop to try to think, to try to understand because it's quite impossible here and there and simply get a certain picture of what the book means as a whole. During that particular period I think a person who reads intelligently will receive a certain amount of information which will start him thinking and with this kind of a changed condition with his mind and sometimes his feeling he will then read it for the second time but the second time he should read it aloud as if he is reading it to someone else in order to emphasize for himself, not to someone else, but as if, in order to emphasize for himself what he would like to communicate to someone as if the other person has to hear it. So it will require a special kind of attention on his part not only to enunciate but to emphasize certain things that the person who's reading it believes the book really warrants and will give that much more of the idea of what he thinks is really the intent of Gurdjieff writing it. And then when one reads it for the third time you read it as if it is something that can give you food. As if you actually then hope that that what is in the book is talking to you and will give you certain information which you will not get



in any other kind of a book. And the interesting thing is that this kind of a book always remains a book if you read it again and again will constantly give you new insight. From my standpoint it is not a book and it's not literature; it is scripture. It is something that is so alive that it remains alive and it constantly will remain alive regardless of whenever you read it at any one time in one's own development. It's quite interesting, it is scripture, it is like a Vedic book, it's like a Bible. But, as I said before, I may sound a little fanatic. But I'm not. I know I'm not. I try to be truthful. But there's always the verification on your own part, you know. Never believe what anyone else tells you, if you can verify it. If you have to take their word for it, when the person is already dead and he has written about his experiences always take it with a grain of salt. Sometimes a whole bag of salt. If you can verify it, this of course is a necessity as far as your life is concerned. If you cannot verify it in your life it has no meaning. It has a little meaning of satisfaction mentally to enjoy it or even emotionally to have a good feeling about it but when it really has a meaning it has to become a conduct for your life. If your life is not effected what value has it for you. But if it could be effected it might change your life. A person has to have insight, he has to have aspiration, he has to have a very definite inspiration to wish to develop that what is within him and he has to find out what is within him and then if it warrants development. Professionally you are so completely taken up by it. It is still your outer life. Sometimes you try to put in your outer life something that belongs to you and usually it is not understood and also if you want to develop that what really is

You maybe your outer life will take on an entirely different kind of a meaning. If a person could really live as if he spoke from inside out he would be a different man. He would not be a man who's constantly reacting to outside conditions and instead of being an ordinary reacting creature, completely unconscious and only for the ordinary sense of the word being a little bit conscious in order, as I say, to maintain himself and to be able to dodge traffic on the street. But that he really could think and really could understand and that really then he would know why he is alive and what he has to do and what particular ~~responsibilities~~ responsibilities may be placed on him particularly since, when he is professionally engaged that he is not engaged only to eliminate the ordinary ills of ordinary life as if you put some salve on a wound but that you actually would go further and find out what is the reason for the blood to be impure. That is really the quintessence of one's life. That ~~is~~ what you now do professionally you cannot take with you has no particular value. But that what you can use in your profession to build up something that could remain permanent and you don't have to feel that you will die and neither will your work die. But that what has to be produced has to be creation not just an ordinary form of subjectivity which you want to do simply because you have to make a living or because you want to have a name. Vanity and self-love, all these things they don't belong, they don't belong to a man. Who has to be proud of what he has done and that what he is doing has been given to him. After all, you don't pay for your breath. Now, that's what I mean. If you wish to read, if you are honest and serious, if you believe that this kind of a

thing has any meaning for you don't wait, for your own sake and you ought to be ashamed of yourself if you consider this like anything else, because it isn't. In essence it is quite different from anything that you've ever heard excepting perhaps certain ideas that you can pick up from Buddhism and not being an oriental you don't understand it or Zen with which you play every once in a while and the idea of a moment you never can experience. And all kind of religions, whatever you may know already that what is originally as a religion has been changed over into an organization of certain symbolism which you do not understand anymore and you wish that, the dogma, to take the place of what really should be the conduct of your life. If you want to be a good Christian try to be a Christian; live then in accordance with the Ten Commandments but you don't and you know it. If you want to be a good man many times it is for the satisfaction so that you then receive respect. Who can love impartially? Ask yourself these questions and as I say don't wait because the time now, now is really, it's not that I'm again, I say, fanatic. It is stupidity if you don't realize what is going on and the rest of the world at what particularly low level of development we are with our tremendous so-called culture and hoping that some day we'll reach the moon, and Venus and Mars. With what equipment? Our stupid little body the way it is? Uncontrolled, completely automatic not knowing what to do, mumbling for words, not being able to formulate ordinary feelings, in a certain way not being able to convince everybody of the objective value of things and as a result having all kind of opinions with which you have to agree because you have none of your own. That what is needed is for a person to restore within himself

a certain amount of self confidence and to have within him a basis on which he can stand so that that kind of solidity within man really frees him from all kind of time influences and space influences so that he could become, to some extent, at least, eternal or at least experience the taste of eternity. That's the aim of man, that's the reason he is here. Don't look at this world as just, as a little end in itself. It's just a little part of something that must exist because who can question the question of the universe. Even if you don't want to believe in an all seeing Father you certainly have to admit that there are forces far superior than what we at the present time can manipulate or that that what is our own world for ourselves as we are as human beings and representing within ourselves a certain little bit of a solar system, that's our problem, that's our world in which to some extent God can live if that image of God belongs there and if we try to become free from ourselves and our little wishes and wants and desires and selfish egoism. It is not a question of having nice good feeling towards each other and shaking hands and be friends with your friends. It's a question of loving your enemies, it's a question of loving mankind to the extent that for you mankind extends in whatever dealings you might have including professional, including personal, including private relationship towards your conscience. Where is your conscience? This is your question, not mine. What you do with it? Do you ever listen to it? Do you wish any kind of possibility of spiritual development together with whatever your brain might give you and the insight that brains can give and enjoyment of course they can give and music and art and any kind of a form can give you a certain

form of life and then what, with that what you do tomorrow morning. And someone steps on your toes and you say God damn you. And you know it. But this is exactly the point. That is your life because each person is that way, regardless. It's not a question of preaching, you know, it's a question I really I don't care. It's up to you, it's your life. If you wish there is an open opportunity, there is an opening if you want to be open to that then study, read, think, sit~~m~~, meditate, try to become conscious on your own, not because someone else tells you, not because you are dependent on someone, not even because you're dependent on Gurdjieff, whatever he has said or written but it is that what you find within your own world that you wish to develop. That is your world you have a certain access to and perhaps a responsibility for and it is at least within your means if you then wish to grow then it's up to you and it is not up to even God, it's not up to a doctor, it's not up to LSD or all kind of drugs and nonsense. Work with yourself what there is it's enough, potentiality, every person has the potentiality, there's no exception, no one was born with it and others born without. All have it but will they use it. That's another question. Will they be able to use it, will they wish to, will they want to sacrifice certain things that perhaps have to be sacrificed. Maybe, maybe not. But you will not know until you find out and you will never know it out ~~x~~ of a book. And you will never know it from your friends either. You will know it only when you are quiet by yourself, when you sit, when you contemplate, when you look at your life so far, what it has given you, what you have done, how you have been, to what extent that you could be honest and then to see what is still left and what perhaps could

be done and at times you come to a conclusion what you ought to do. Because I tell you it is your obligation in life, if you don't take it, you just die and that's all. If you can take it maybe you find an ~~XXXX~~ answer to some problems.

X How old was Gurdjieff when he died and what did he die of?

Mr. N 77. What he died of. I don't think he died of any thing in particular. I think he was finished. I think he left. There was of course a medical diagnosis about him.

X That's okay but...it wasn't anything spectacular.

Mr. N I don't think, he had finished what he wanted to do. I believe honestly that he had a certain message which he was quite conscious of and fulfilled it. So then is that thing still running around? Huh? Then we stop. Good-bye everybody. See you again sometime maybe.

End